THE DOCTRINE OF THE FOURTH Commandement,

Deformed by Popery;

Reformed & Restored to its Primitive purity.

Wherein is clearely proved by Scripture, Arguments, and Reasons, that *the Seventh day of the week*, and not the first, *viz.* the day called Saturday [and not the day called Sunday] *is the true Christian Sabbath*, the time Instituted and commanded by God himself, for the day, or time, of his publique worship, in the time of the Gospel, as it was in the time of the Law.

Objections answered, and the truth cleared, by Gods unworthy Servant, J. O.

The seventh day is the Sabbath of the Lord thy God. In it thou shalt do no work, &c. Exod. 20. 10.

Blessed is the man that doth this, and the son of man which layeth hold on it, and keepeth the Sabbath from polluting of it, Isa. 56. 2

Be doers of the word, & not hearers only, deceiving your own selves. Jam. 1. 22. *For not the hearers of the law are justified before God, but the doers of the Law shall be justified,* Rom. 2. 13.

London, Printed by *G. Dawson*, and are to be sold by *John Hides* in *Blew Anchre Alley* neer *Pauls Alley*. 1650.

The Author to his Booke.

GOE little Book perform thy work, thou mayest be blamed, but not shamed; thou wilt meet with Enimies, feare not, *for there are more with us, then with them*, 2 *Kings* 6. 16.

I would not intrude thee into the world in an obscure, or doubtfull Cause, because of many inconvenienees that might insue.

But thou carriest with thee, the absolute *truth of God*, conteined in his written law, *Exod.* 20. 8, 9, 10, 11. In which regard thou art assisted and defended with the *whole armour of righteousnesse*, the undoubted truth of God, revealed *by Moses, and the Prophets, and by Jesus Christ, and his Apostles*, against all assaults of thy Enemies. If any reprove me because of thee, I desire it may be in love, without racking my words, or perverting my meaning; but answer as the matter lyeth, granting, or denying the particular assertions herein contained, that the Impartiall reader may

profit thereby; and not with ſcoffes, or reproachfull terms: If any ſo doe let it be a ſigne to all men, that he maintaineth a bad Cauſe with an ill Conſcience; and that the truth ſtandeth with me and not with him. Goe, goe, and cauſe all men to know, that *the Law of God is perfect*, *Exod.* 20. and that there is no unneceſſary thing required by any Expreſſion therein contained. In which regard make known, I ſay, that we, and all men, are as abſolutely bound [in love] to the literall Expreſſion of the fourth Commandement, as we are to the literall Expreſſion of either the 1, 2, or 3. *Commandements* of that law, or to any other of the Six: To the end that God may be duly honoured, and our obedience to his holy law enlarged. As alſo to the end that our non-conformity to the law of God in working when we are to reſt, and our reſting when we are for to work, may not be *an obſtruction to the Jewes converſion*, which is the thing I deſire may be performed by thee. *Farewell.*

Be proſperous, ſo be it, The bleſſing of Iehovah go with thee, *Amen. For the Lord is well pleaſed for his righteouſneſſe ſake, that he may magnifie the Law, and exalt it*, Iſay 42. 21.

To the discreet and sincere Reader, be Salvation in the way of Righteousnesse, Amen.

CVT of a true Devotion to God, and sincere affection to thee; I have presented to thy consideration, a Duty, which my Conscience telleth me, thou oughtest to perform to the Lord thy God, for the furtherance of his honour and thy salvation. Namely, the duty of Observation, and Sanctification of the Lords seventh day-Sabbath [*the day called Saturday*] *commanded by the Lord himself,* Exod. 20. 8. *Which duty we and our Fathers have neglected neer* 1300. Yeers. *Yea, and rejected it as a ceremoniall Element, or beggerly Rudiment. And therefore we may well complaine with the* Prophet Jeremy, 3. 25. We lye down in confusion, for our shame covereth us, for we have sinned against the Lord our God, we and our Fathers from our youth unto

this day and have not obeyed the voyce of the Lord our God.

The truth of this doth clearly appeare in this ensuing Subject; Therefore I desire thee to read it with an honest and good Heart, without partiallity, and consider what is said in it, before thou blamest it, or censurest me; least thou speak good of evill, and evill of good, and bring woe upon thy selfe, Isay 5. 20. *For certain it is no man knoweth so much, but he may know more; and no man so perfect, but that he may erre. Therefore,* ponder the path of thy feet, and let all thy wayes be ordered aright; turne not to the right hand, nor to the left, but remove thy foot from evill, *Prov.* 4. 26, 27.

Thy soules well-wishing friend.

JAMES OCKFORD.

The Doctrine of the Fourth COMMANDEMENT, Deformed by Popery; Reformed and Restored to its Primitive PURITIE.

CHAP I.

The Decalogue is Morall and perpetuall, nothing is to be added thereto, nor diminished from it.

THe Law, whereof I Treat, of which the *Fourth Commandement* is a part, was given of God on *Mount Sinai, Exod.* 19. & 20. *Cap.* And *written with his owne Finger in Tables of Stone*, Exod. 31. 18. Deut. 5. 22. *The Effect* of which Heavenly Law was engraven in nature at mans Creation, which Divine Goodneſſe remaineth in the nature of man, and teacheth him to doe in ſome meaſure, that which God by the Law of the Letter requireth of him, *Rom.* 2. 14 & 15. Although the cuſtome of ſinning, and the deceitfulneſſe of mans heart, hath blot-

ted, ſtained and darkned in him, that which we ought to diſcerne, know, and doe: But ſuch is the Mercy and Goodneſſe of God unto us, that he hath not left us without a plaine Demonſtration *of His holy Will by His holy Law, the Decalogue*; which *Holy Law* bindeth us to all Duties tending to life and Godlineſs. * Which Decalogue, or Morall Law, remaineth abſolutely unchangeable, as it appeareth by the words of the Prophet, *Pſalm.* 111. *verſ.* 7, 8, 9. where he alluding to the Law written in *Tables of Stone*, (ſpeaking of God) ſaith, *The Worke of His Hands are Veritie and Judgment: All his Commandements are ſure, they ſtand faſt for ever and ever, &c.* A note of perpetuall unchangeableneſſe. And in this regard, they are ſaid to be *Faithfull*, *Pſal.* 119. *ver.* 86. Yea, *Righteous, and very Faithfull*, *verſ.* 138.

This *Law*, is *Gods Covenant*, *Exod.* 19 5. *Deut.* 4. 13. which God hath given to man to be obſerved *for ever*, *Deu.* 4. 9. 10. 2 *Kings* 17. 37. *Deut.* 29 29. *without adding to it, or diminiſhing ought*

* *As this Law bound the Jews to all duties commanded in the time of the Law*, Deut. 6. 5. *Even ſo it bindeth us, and all men, to all duties commanded by the Goſpel. The reaſon is, becauſe he that obeyeth not the Goſpel, loveth not the Lord his God with all his heart, and with all his ſoule, and with all his mind; as the Law, by the mouth of Jeſus Chriſt in the Goſpel, requireth of us*, Mat. 22. 37.

ought from it, Deut 4. 2. *Chap.* 12. 23. Eccles. 3. 14. Prov. 30. 6. Gal. 3. 15.

This *Law*, or *Covenant*, consisteth of Ten *Precepts, Sentences, or Words, Exod.* 20. *Deut.* 10. 4. *Heb.* 12. 19.

Which *Precepts, Sentences, or Words,* are unseparably joyned together: Comparatively, as a Chaine of ten links; Or as a compleat name, consisting of ten Syllables, or Letters; So that if one Link be broken, the whole Chaine is broken; If one Syllable, or Letter, be removed, or changed, the whole name is altered, changed, or broken.

Even so it standeth with the Law of Gods *Ten Commandements*; for when one Precept hath been transgressed, or broken, (yea, of the *Sabbath* by name) God hath reproved the offenders for breaking *of His Commandements*, *Exod.* 16. 28. That one Act of Transgression, is the breach of *Gods Law, or Covenant.* See I pray *Deut.* 17. 2, 3. 1 *Cor.* 15. 56. 1 *John* 3. 4. This truth St. *James* knew well, and would have us to know it also; and therefore he saith, *Chap.* 2. *vers.* 10. *Whosoever keepeth the whole Law, and faileth in one point, is guilty of all.* And his Reason is, *Because he that said, Thou shalt not commit Adultery, said also, Thou shalt not kill.* Now (saith he) *If thou commit not Adultery,*

yet

yet if thou Kill, thou art becomе a Tranſgreſſour of the Law, verſ. 11.

Our Saviour treating of this *Law* in *Mat.* 5. 19. ſaith: *Whoſoever therefore ſhall breake one of theſe leaſt Commandements, and ſhall teach men ſo, ſhall be called leaſt in the Kingdome of Heaven.* Note, I pray, theſe words of our Saviour are grounded upon a Two-fold Reaſon: The one is, becauſe in *verſ.* 17. He had made known to his Diſciples, *That he came not to deſtroy the Law or Propets, but to fulfill them.* The ſecond Reaſon is, becauſe in *verſ.* 18. He had ratified every jot and tittle of the Law, till all things be fulfilled; *to wit*, to the end of the World.

Thus was Gods Law ratified for Inſtruction of obedience to *Beleevers*, in the time of the *Goſpel*, according to the Propheſie of old, *Iſa.* 8. 16.

Our Saviour, to poſſeſs our minds of the truth of this in *Luke* 16. 17. He ſaith, *It is eaſier for Heaven and Earth to paſſe away, than one tittle of the Law to faile.* As if he ſhould have ſaid, *deceive not your ſelves*, nor let any deceive you, and cauſe you to thinke my comming in the fleſh doth make any part of my Fathers Law void; for I aſſure you, Heaven may ſooner, or eaſier, ceaſe to be Heaven; or the Earth may ſooner, or eaſier, ceaſe to be Earth, than any jot, or tittle of my Fathers

Fathers Law ceaſe to be of Force, in not requiring obedience to my Father, according to the expreſſions therein contained.

This doth clearely demonſtrate, that *Jeſus Chriſt* hath not abrogated the Decalogue, nor any part thereof, but ratified it to be a rule of Righteouſneſs, for performance of duties both towards God and man, while we live on Earth: Therefore, what God hath joyned together, let no man ſeparate, nor neglect any obedience to any expreſſion therein contained. For certainly, *Jeſus Chriſt* hath not abrogated this Law, nor any part thereof, as touching obedience; but only as touching the curſe, *Gal.* 3. 13. *Chap.* 4. *verſ.* 4. And hence it is, that true Believers are not held under the terror and condemnation thereof, 2 *Cor.* 3. 6. 7. 9. becauſe Jeſus Chriſt hath performed for them, that which God by the ſtrictneſs of the Law requireth of them, *Rom.* 8. 3, 4. *Epheſ.* 2. 16. 1 *Cor.* 1. 30. And in this ſence, Jeſus Chriſt is ſaid to be the end of the Law, *for Righteouſneſſe to every one that beleeveth*, Rom. 10. 4. And in this ſence, Believers are ſaid not to be *under the Law, but under Grace*, Rom. 6. 14. As alſo, to *be delivered from the Law*, Chap. 7. 6. And in this ſence it is ſaid, *The Righteouſneſſe of God without the Law is manifeſted*, Rom. 3. 21. 22. This grace wrought by Jeſus Chriſt for Believers,

leevers, is not for their obedience, either to Law, or Goſpel, nor without their obedience (in ſome meaſure) to both, but by their Faith in Chriſt: Thus all thoſe, which by Faith receive the Holy Spirit, *are not under the Law*, Gal. 5. 18. to wit, to condemne them, *Rom.* 8. 1, 2. Yet are they not without *the Law as appertaineth to God, but in the Law through Chriſt*, 1 Cor. 9. 21. So that although Believers are quit, freed, or delivered from the Curſes or Terrour of the Law, by Jeſus Chriſt; yet hath he not diſcharged, or freed them from their obedience to it: For this, read *Mat.* 22. 37. 38. 39. *Rom.* 3. 31. *Chap.* 13. 9. 1 *Cor.* 7. 19. *Epheſ.* 6. 1. 2. 3. *Iames* 2. 10. 11. 12. Therefore, *if thou wilt enter into life, keep the Commandements*, Mat. 19. 17. And they are Ten, *Exod.* 20. *Deut.* 10. 4.

It being ſo, I doe not ſee how it is poſſible, that the *Decalogue*, or any Precept, Sentence, or Word of it, was abrogated by Jeſus Chriſt. As was Circumciſion, the Paſſeover, and Prieſthood of *Aaron*, Sacrifices, Offerings, and burnt Offerings, Monthly, and Yearly Feſtivals, *which were ſhadowes of good things to come*, Heb. 10. 1. *And ſerved as a Schoolemaſter to lead men to Chriſt*, Gal. 3. 24. *In whom it had its end*, Coloſ. 2. 11. 14. 15. 16. 17. Heb. 7. 12. 18. 19. Epheſ. 2. 14. 15. But the Decalogue, nor any part thereof, figured

gured not out Jesus Christ, either in Person, or Office; But being morall and perpetuall, it bindeth all men, in all ages, to the duties therein expressed, or contained, both in body and Spirit: *Gentiles*, as well as Jewes; *Believers*, and Unbelievers, *Exod.* 20. *Dent.* 5 *Mat.* 22. 37. 38 39. 1 *Cor.* 7. 19. *Rom.* 13. 9. *For God is not the God of the Jewes only, but of the Gentiles also*, Rom. 3. 29. Now, seeing God requireth obedience of all men unto it, it followeth, Jesus Christ by his fulfilling of it, hath not delivered, or discharged us from our obedience to it.

I doubt not, but most men devoted to Godlinesse, will assent with me, as touching the duties of the second Table of the Divine Law, that it is Morall, and bindeth every man to the particular duties therein expressed. But few men there are as yet, that doth assent with me, that the Precepts of the first Table have such authority over us, in binding us to every particular Expression therein contained. *For Papists doe deny the second Commandement, against worshipping of Images to be Morall, and appertaine not to Christians, as Mr.* Brabourne *saith (on the Sabbath Page* 519) *out of* Polanus Syntag. *page* 353.

Others there are, which deny the affirmative part of the third Commandement, (in that they refuse to take an oath in any right cause) through

a miſ-apprehenſion of our Saviours words, in *Mat.* 5. 34,35,36. and the words of St. *James*, *Chap.* 5.12. Yea, Papiſts, and all differing opinions among men, *profeſſing Chriſt*, by what name ſoever they are called, do deny the Morality of the Fourth Commandement, or at leaſt, part thereof, in practice, though not in words; the errour of which opinion I ſhall refute by *Scripture*, *Arguements and Reaſons.*

But firſt I will reaſon againſt them in that manner as the Apoſtle reaſoned againſt thoſe *Corinthians* which denied the reſurrection of the dead, 1 *Cor.* 15.14,15,16,17,18.

Chap. II.

Manifeſteth 12 *Abſurdities which doe follow upon the Doctrine or Aſſertion that the Fourth Commandement, or any part thereof is abrogated, which are not ſuitable with Godlineſſe, or with the holineſſe, truth, or integrity of the Decalogue.*

The Firſt Abſurditie which doth follow on the Doctrine that the Fourth Commandement is abrogated, or part thereof, is to affirme (conſequently) that there are but 9 *Commande-*

ments

ments in the morall Law, which expresly speaketh to us, in requiring duties of us, contrary to *Exod.* 20. *Deut.* 4. 13.

Secondly, It is to affirme, that Gods Law of the *ten Commandements*, are not *perpetually* morall, the fourth standeth as a *Cifer*.

Thirdly, All the duties commanded in the *decalogue* appertaineth not to us.

Fourthly, God never intended that we should walke in the obedience thereof.

Fiftly, Jesus Christ nor his Apostles, never taught us so to doe; nor never ratified any such thing for us to observe, contrary to *Mat.* 5. 18. *Rom.* 3. 31.

Sixtly, It is no rule of *righteous* walking for us.

Seventhly, It is not for us the way to walke in to obtain *Justification by Jesus Christ*.

Eightly, It hath not a correspondency with the Gospel.

Ninthly, It taught the *Jewes* to worke six dayes, successively, from the Creation, and to rest the seventh, after Gods example; which thing we ought not to doe contrary to *Exod.* 20. 11.

Tenthly, He that followeth the literall expression of the *decalogue*, or morrall law, erreth.

Eleventhly, For any to say, we are not to observe the seventh day Sabbath, because the duty thereof

thereof is abrogated; It is to affirme, that Gods law is changed, contrary to *Psal.* 111. 7. & 8.

Twelfly, Those which affirme the *seventh day-Sabbath*, was to be kept before our Saviours Death, and Resurrection, and is not to be observed since by Christians: doe thereby avouch, that *Gods Testimonies, his Law, his Covenant, is Yea, and Nay*; contrary to the nature of Gods Law, and many texts of Scripture. See *Psal.* 119. 138, 142, 152. *Psal.* 89. 2. *Luke* 16. 17. 2 *Cor.* 1. 20.

If these, and the like assertions, may not be admitted for truth, but rejected for errour, by all men professing Christianity and the feare of God; then all men professing Christianity and the feare of God, are for ever to confesse, that the *fourth Commandement*, and every jot, and title thereof is morall, and remaineth in force, and bindeth all men as unchangeably, to the observation of the seventh day-Sabbaths, since our Saviours Ascension, as ever it did any men before his Ascension.

In which regard I professe in the feare or God, I doe not see but that it is as great a sinne to doe contrary to the literall expression of the *fourth Commandement*, as it is to doe contrary to the literall expression of either the *first, second, or third Commandements* of the divine Law, except necessity hinder it: for sure it is, *Whosoever keep-*

eth

eth the whole Law, and faileth in one point, is guilty of all, James 2. 10.

If this will not be assented unto, I desire to know of him that will oppose me, whether our Saviour in *Mat.* 5. 18. did ratifie the Decalogue, or Law of ten Commandements, to remain till all things be fulfilled, yea, or nay? If nay, what Law was it that he ratified? If yea, then he ratified the fourth Commandement, to remaine for *Instructions to Godlinesse*, in the literall expressions thereof, as unchangeable as to any other expressions of that law; If any will deny it, let him shew how our Saviour did ratifie the whole Law, yea, every *jot and title* of it, and did not ratifie the fourth Commandement, which is a tenth part of that law, which consisteth of more then 80. words. And if our Saviour ratified the fourth Commandement, I desire to know why it ought not to be as conscionably observed, as any of the other nine Commandements; but if any say, it was repealed again by Christ, let him shew how he could doe it, and *not diminish any thing from the morall Law*: As also, when he did it, and what are his words of repealing it, and then also, prove it was no part of the Law which the Apostles established, *Rom.* 3. 31. As also that we may omit the duty of the seventh day-*Sabbath*, and not fall under the transgression of the Law, spoken of by Saint *James*, *Chap.* 2. *v.* 10.

Chap. III.

Containeth 10. *Reaſons, demonſtrating that the fourth Commandement is morall, and not ceremoniall. Secondly, Objections anſwered.*

THe firſt Reaſon is, why the duty of the ſeventh dayes *reſt* is morall, and not ceremoniall, is becauſe it differeth in its nature from a *Ceremoniall precept*.

A Ceremoniall precept, or precepts, was given of God, and uſed of men, to ſet forth ſome good thing to be wrought, or brought by Jeſus Chriſt, after mans fall, and the promiſe of the *Meſſias*, *Heb.* 9. *chap.* 10. But the ſeventh day-Sabbath, was made by Chriſt, the Word of God, *John* 1. 2, 3. before there was any need, or uſe of any Ceremonie, *Gen*, 1. 2, 3. *Ergo*, the *fourth Commandement* is morall.

Secondly, That the ſeventh dayes reſt is morall, doth appeare from the Ground, or Reaſon, wherefore God gave to man the holy Sabbath, expreſſed by *Moſes*, *Exod.* 31. 17. *chap.* 20. 11. The grounds, or reaſons being morall and perpetuall, whereon the duty was founded, it argueth the perpetuity of the day it ſelfe.

Thirdly,

Thirdly, That the duty of observing the seventh dayes rest, is morall, doth appeare from a further use of the day, for Gods publique worship, to be performed on it; *Levit.* 23. 3. *Psal.* 92. *Acts* 13. 14, 15, 42. *Chap.* 15. 21. *Luke* 4. 16, 31. *Mark* 6. 2. *Acts* 16. 13. The usefulnesse of pious duties, requireth a usefull, and perpetuall day, and no day so fit as that day, which God instituted, blessed, and sanctified, for that end; *Ergo*, the seventh dayes rest is morall.

Fourthly, That the duty of the seventh dayes rest *is morall*, doth appeare, by that the wilfull transgressours of it were to be put to death, by the hand of the Magistrate, as those were which wilfully transgressed any of the other three Precepts of the first Table, *Exod.* 31. 15. *Numb.* 15. 32, 35, 36. But the transgressours of Ceremoniall precepts, God himselfe punished them, *Numb.* 16. 32, 35. 2 *Sam.* 6. 6, 7. *Ergo*, the fourth Commandement is *morall*.

Fiftly, The fourth Commandement was given with the other nine Precepts, with Power, Majesty, and Terror, *Exod.* 19. There was never a Ceremoniall precept given after that manner; *Ergo*, the fourth *Commandement* is *morall*.

Sixtly, The fourth *Commandement* was written in a table of stone, & *put into the Arke*, *Deut.* 10. 5. But there was no Ceremoniall precept written in a table of stone, nor put into the Arke,

1 *King* 8.9. *Ergo*, the duty of the ſeventh days reſt is Morall, and not Ceremoniall. The truth of this is alſo affirmed by Dr. *Bayly*, in the practice of Piety, *Pag.* 159. and by Mr. *Biſco*, in his *glorious Miſtery*, *page* 60.

Seventhly, God himſelfe kept the ſeventh day-*Sabbath*, *Gen.* 2.1. *Exod.* 20.11. Can it be ſhewn that ever God kept a Ceremoniall Precept? O no! *Ergo*, it is an *Everlaſting Duty*.

Eighthly, The fourth Commandement (wherein the Seventh day-Sabbath is commanded) is a tenth part of the *Morall* Law; the Law being Morall, the dutie of the ſeventh dayes reſt muſt needs be Morall alſo.

Ninthly, Our Saviour *Chriſt* would not that his Diſciples ſhould breake the *Sabbath* at the deſtruction of *Jeruſalem*, *Mat.* 24.20. which was 38 years after his Paſſion. Can it be ſhewen, that ever his will was, that his Diſciples *ſhould keepe* a ceremoniall Precept ſo long after his Paſſion? If any can, let them doe it, or elſe let them confeſſe the duty of the ſeventh dayes reſt is Morall.

Tenthly, and laſtly, If the duty of the ſeventh day-*Sabbath* is abrogated, then it is not meet nor fit that it ſhould ſtand in Pariſh Churches, or publique Aſſemblies with the other nine Commandements of the Morall Law; for as it ſtandeth

eth with, or amongſt thoſe Morall Precepts, it teacheth, and commandeth obedience to the duties of the ſeventh dayes-Sabbath, (the day called Saturday, which men ſay is abrogated) as expreſly, and as abſolutely, as the *Firſt*, *Second*, or *Third* Commandements of that *Law* doe teach the expreſſe duties commanded in them, or any other of the 6 Commandements doth teach that which is expreſſed in them.

But indeed, and in truth, the dutie of the ſeventh dayes-Sabbath, commanded in the fourth Commandement, *is Morall and Perpetuall*, as any of the other *9 Commandements*, and therefore doth as abſolutely binde us, and all men, to the due obedience thereof, as any of the other nine do to the duties expreſſed in them: Therefore it is meet and fit it ſhould ſtand with the other nine Commandements, to teach men their duty to the *ſeventh dayes-Sabbath*, to wit, the day called *Saturday*, for that indeed is *the Sabbath of the Lord thy God*, whereon he hath forbid thee to do any ſervile work, as hath been ſhewn; which duty all men are *enjoyned* unto untill the end of the World, for till then the Sabbath ſhall continue, *Exod.* 31. 17. *Iſa.* 66. 23, 24. *Ergo*, its Morall and Perpetuall.

If the Fourth Commandement be an abrogated *Ceremony*, and therefore we are not to walk in the obedience thereof; then we are as really

diſcharged from working 6 dayes, as we are from reſting the ſeventh: And if it be ſin to obſerve the ſeventh day-Sabbath, becauſe the 4th Commandement is abrogated, which commanded it; then it is ſinne alſo to worke 6 dayes, becauſe the fourth Commandement is abrogated which commanded it.

The reaſon is, becauſe when any Ceremoniall Precept, or Precepts, were abrogated, every part or branch thereof, was abrogated alſo, *Gen.* 17. 11,12. *Exod* 12. 3, 4. *&c.*

Againe, if it be errour to ſay, mens working ſix dayes is abrogated; then it is errour to ſay, mens reſting the ſeventh day is abrogated, or done away.

Evident it is, by that which is already ſaid, the *Decalogue being Morall*, the fourth Commandement being part of the Decalogue, is Morall alſo. It being ſo, let him that will oppoſe me, prove that it is our duty to doe ſervile work on the ſeventh day, called Saturday, if he can: But if he cannot ſhew me any Precept for it, then let him ſhew me what diſpenſation there is vouchſafed to men to doe common worke on the Lords ſeventh day-Sabbath, and who it was which firſt granted the diſpenſation: This doe, and faile not, or elſe ceaſe from a *weekly prophanation* of the Lords ſeventh day-*Sabbaths*. Verily, for my part, I believe the Morall Law maketh

keth knowne unto us the minde, or will of God, concerning our duty, both towards Himself, and our Neighbour. And therefore, I say with the Apostle, *I had not known lust, if the Law had not said, Thou shalt not covet*, Rom. 7. 7.

In like manner, I say, I had not knowne I should not *have other Gods before God, had not the Law so said*, Exod. 20. 3.

Neither had I knowne I should not make to my self any Graven Image, &c.

Nor that I should not bow downe, nor worship them, had not the Law forbid it, Exod. 20. 5.

Neither had I known that it is my duty *to keep holy the seventh day-Sabbath (to wit, the day called Saturday) whereon no work is to be done*, had not God by his Law commanded the one, and forbid the other, *Exod* 20. 8, 9, 10, 11.

O know, and believe, the Precepts of the Morall Law speaketh as well to thee, as to me. Hast thou endeavoured to walke in the obedience of the 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. Commandements *of Gods Law*? and hast thou wholy neglected thy duty to the fourth Commandement, in not keeping holy the seventh day-Sabbath? and hast thou done servile work thereon, which thing God hath forbidden thee? If yea, surely thou art a transgressor of Gods Law. Be instructed therefore, and repent of Sabbath-breaking, and for

time to come, keep holy the Sabbath day, the day called Saturday, and doe no work thereon, *thou, nor thy ſonne, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, thy cattell, nor the ſtranger that is within thy Gates, &c. for it is the Will of God that they ſhould reſt as well as thou*, Deut. 5. 14

For, Whatſoever the Law ſaith, it ſaith to them that are under it, Rom. 3. 19. *Thou art under it, and not above it, therefore thou oughtſt not to tranſgreſſe it, for the Law hath dominion over a man as long as he liveth*, Rom. 7. 1. Therefore, if thou wilt not be condemned by it, conform unto it: *For, whoſoever committeth ſin, tranſgreſſeth alſo the Law*, 1 John 3. 4. Yea, ſurely, *the ſting of death is ſinne, and the ſtrength of ſinne is the Law*, 1 Cor. 15. 56.

Therefore, deceive not thy ſelfe, nor let any deceive thee, or cauſe thee to beleeve, that it was ſinne to doe any thing contrary to the *Morall Law*, before our Saviours Death and Reſurrection, and that it is not ſo now, but that *Chriſtian men* may doe ſomething which God by *His Divine Law* doth forbid, and not ſin.

Certainly, *Jeſus Chriſt*, nor his *Apoſtles*, hath not left Chriſtians any ſuch diſpenſation. Errour therefore it is for any to affirme, that they may doe ſervile worke on the Lords ſeventh day-Sabbath, (where neceſſity is not) contrary to his

Holy

Holy Law, and not ſinne. Therefore, know, and beleeve, that as the Morall Law was *Holy, Righteous, Juſt*, and *Good*, before our Saviour came in the Fleſh, and taught men their duty toward God, and man, in an unerring way: Even ſo, the Morall Law is *Holy, Righteous, Juſt, and Good*, ever ſince our Saviour came in the *Fleſh*, and teacheth us our duties toward God and man in a right and *unerring way*, and ſo it ſhall for *ever. Therefore, if thou wilt enter into life, keepe the Commandements*, Matth. 19. 17. And they are ten, *Deut.* 10. 4.

As I would not be miſtaken in any thing, I deſire I may not be miſtaken in this; *viz.* for any to thinke I meane men may obtaine *Righteouſneſſe to juſtification* by the works of the Law: Oh no, that I doe not, that *is impoſſible*, *Gal.* 2. 16. *Chap.* 3. 10. 11. *Rom.* 3. 20. Errour it is to the *Jewes*, or any elſe, that expect to receive Righteouſneſſe by, or for their obedience thereto; But I preſſe men to the obedience of it, becauſe men cannot be ſaved without obedience to it, in ſome meaſure, through faith, *Matth.* 5. 19 *Chap.* 19. 17. 1 *Cor.* 7. 19 But I doe beleeve in my heart, and confeſſe with my mouth, that *juſtification to ſalvation*, is freely beſtowed on the Beleever wholy undeſerved. It is not of workes, *but by Grace through Faith, that men are ſaved; and not of our ſelves, it is the gift*

gift of God, Ephes. 2. 8. 2 Tim. 1. 9.

The Gospel, published by Jesus Christ, brought not a new way of Righteousnesse and Salvation into the World, which was not spoken of, or taught before in the *Law and Prophets*, *John* 5. 46, 47. *Acts* 26. 22.

* *See* Beza *in his Margent on* Mat. 5. 17.

* But it is a fuller manifestation of that which was contained in the Law and Prophets; so that our conformitie to the Decalogue, is not destructive, or prejudiciall to our obedience to the Gospel, but highly advanceth it: *For the Law is not against the Promise of God*, Gal. 3. 21. Neither is the Gospel contrary to the Law, for the preaching of faith doth establish it, *Rom.* 3. 31. Yea, such is the *Vnion* betweene the *Law* and the *Gospel*, that the same *words* which *Moses* used to command obedience to God by the Law, in the time of the Law, *Deut.* 6. 5. the same words our Saviour useth in the Gospel, to command obedience to God, according to the Law, *Mat.* 22 37. Yea, such Union and communion there is between the Law and the Gospel, that as *Moses* sendeth us to be instructed by Christ, *Deut.* 18. 15. *Acts* 3. 22. Even so *Jesus Christ* sendeth us to be instructed by *Moses*, *John* 5. 39. 46. 47. *Luke* 16. 29. 31. *Mat.* 7. 12.

It being so, it followeth, that seeing by the Law

Law men are commanded to keepe a *holy reſt*, and to abſtaine from *ſervile work* on the *ſeventh day*; the Goſpel doth not ſay nay. Thou ſhalt keep a holy reſt, and abſtaine from ſervile work on the firſt day of the week: Oh no, there is no ſuch word; therefore, ſure it is, the ſelfe ſame Law which commanded men to keep a holy reſt on the ſeventh day, in the time of the Law, the ſelfe ſame Law requireth us to keepe a holy reſt on the ſeventh day in the time of the Goſpel. Therefore, *Remember to keepe holy the Sabbath day*, the day called *Saturday*, the ſeventh, and laſt day of the weeke, for that is the Sabbath of the Lord thy God, which he commandeth thee to conſecrate to his Service, in worſhipping him on it, *in ſpirit and truth*, as the Goſpel requireth of thee, and neglect it not.

As the Word of God doth manifeſt the ſeventh and laſt day of the weeke to be the Sabbath; So doth both Ancient and Moderne Writers confeſſe it ſo to be. Yea, Doctor *Hylyn* doth affirm in his Hiſtory of the *Sabbath*, *par.* 2. *chap.* 2. *pag.* 62. *that when ever (for a thouſand yeares and upward) we meet with* Sabbatum *in any Writer, of what name ſoever, muſt be underſtood of no other day then the Saturday.* *And Doctor* White *on the Sabbath*, pag. 202. *ſaith, when the Ancient Fathers diſtinguiſh; and give proper names to the particular dayes of the weeke, they*

alwayes

alwayes ſtile the Saturday, Sabbatum, to wit, the *Sabbath*, &c.

That the *Saturday*, the laſt day of the week is the *Sabbath day*; the truth thereof is confeſſed by all Judicature Courts in *England*; for when they write on the *Saturday*, the laſt day of the weeke, they ſtile it, *dies Sabbathi*; to wit, the *Sabbath day*: At the end of which *Sabbath, the firſt day of the week beginneth, Mat.* 28. 1. *Mark* 16. 1, 2. which is the day commonly called *Sunday*, (which is highly extolled, although there is no word of God, which commandeth the obſervation of it, as now it is.)

Sure it is, we know no [other] name in Scripture, for the ſeventh day, but the *Sabbath day*; neither know we any other name for *Sunday*, but the firſt day of the week; for this ſee *Luke* 24. 1. *John* 20. 1.

Object. If it be objected, that the ſeventh day-Sabbath, was given to the *Jewes* only, and not to the *Gentiles*, in that the *Jewes* were charged with the keeping of it, in remembrance of their deliverance out of *Egypts* bondage, *Deut.* 5. 15. which the *Gentiles* were not. *Ergo*,

I anſwer, It is true, they were delivered out of *Ægypts* bondage [through the great mercy of God unto them] and thereon were enjoyned to keep the Sabbath, as a motive to ſtir them up to a more devout obſervation thereof.

But

But was it so given to the *Jewes*, that the obedience thereof doth not appertain to us. Oh no! there is no Scripture that so saith; neither doth it follow, that we owe no obedience to it, because they were enjoyned to keepe it, in remembrance of their deliverance out of *Egypt*; because then it would follow, we are not enjoyned to the obedience of the other nine *Commandements* neither.

For on the same ground, or consideration, they were enjoyned to keep the *seventh day-Sabbath*, upon the same ground they were enjoyned to keep the other 9 *Commandements* also, for this see *Exod.* 20. 2, 3. &c. *Deut.* 5. 6. *chap.* 7. 8, 9, 10, 11. It being so, it followeth, If we may not omit our duty to the 9. Commandements of the morall Law, we ought not to the fourth Commandement neither.

Again, If men will exempt themselves from the duty of the *seventh day-Sabbath*, because it was given to the *Jewes*, then on the same ground, they may exempt themselves from all duties taught by our Saviour on the *Mount*, *Mat.* 5. *chap.* 6, *chap.* 7. and also from all duties taught in the *Epistle to the Hebrewes*; and also from all duties taught by by *Saint James in his Epistle* on the same ground.

Now if it be *errour* to *exempt our selves* from these, and many other *heavenly Instructions*, because

cauſe they were given to the *Jewes*, then it is *error* to exempt our ſelves from the duty of the *fourth Commandement*, becauſe it was given to the *Jewes*.

Object. If it be further objected, the duty of the ſeventh day-Sabbath, *belongeth not to us*, becauſe our Saviour hath not commanded it to be obſerved in the Goſpel.

I anſwer, It is an ignorant *Cavill*, againſt the duty commanded in the *fourth Commandement*, becauſe our Saviour doth as abſolutely require obedience of us, to the duty of the ſeventh day-Sabbath, inclufively (in *Mat.* 22. 37, 38. 39.) as he doth to the 1, 2, 3, 4, 5, 6, 7, 8, 9, and 10. Commandements of the *morall Law*.

Again, If it be a ſufficient plea, to exempt our ſelves from the duty of the *fourth Commandement*, becauſe it is not expreſly repeated by our Saviour in the *Goſpel*: then upon the ſame conſideration, we may as well exempt our ſelves from the duties taught by the 1, 2, and 3. *Commandements* of the ſame *Law*; for neither of thoſe precepts are in expreſſe words laid down by our *Saviour* in the *Goſpel*: therefore, I ſay, If it be an *error* to exempt our ſelves from the duties of the 1, 2, and 3. *Commandements*, becauſe the expreſſe words are not laid down by our *Saviour, in the Goſpel*; then *error* it is, for any to exempt themſelves from the duties of the *fourth Commandement*,

mandement, although the duty of it is not in expresse words laid downe *in the Gospel*. Yea, a truth it is, *Whosoever keepeth the whole Law, and faileth in one point, is guilty of all.*

CHAP. IV.

Of the Antiquity and Morality, of the seventh day-Sabbath, which is the day to be observed, and not a seventh day instead of it.

THE seventh day-*Sabbath*, whereof I *treat*, which was *made for man*, Mark 2. 27, *and given to man* [*Exod.* 16. 29.] was *blessed and sanctified*, the *first seventh day* of the *worlds Creation*, [*Gen.* 2. 2, 3. *Exod.* 20. 8, 9, 10, 11.] was obeyed, and disobeyed, *before* the Law was given on *Mount Sinai*, *Exod.* 16. 27, 28, 30. Which *Precept* being repeated on the *Mount*, with the other *nine Precepts*; it had a *memorandum* annexed it, in regard of a *former neglect to it*; as also the more to incite the *Jewes, and us Gentiles*, to a diligent observation thereof, for time to come.

This seventh day *God instituted*, and commanded to be a *selected*, or *peculiar* time, for his publique worship, *Levit.* 23. 3. *Acts* 15. 21.

This *Sabbath our Saviour inviolably kept*, and

and ſpent in the *adminiſtration of the Word*, Luke 4. 16, 31. Mark 6. 2. and in other holy exerciſes of *piety* and *charity glorifying his Father by Miracles*, *Mat.* 12. 9, 10, 11, 12, 13. *Iohn* 5. 8, 9.

This *Sabbath* our *Saviours Diſciples* obſerved after his death, to Gods honour and their ever *laudable memoriall*: For it is recorded of them, *Luke* 23. 56. That they reſted the ſeventh day, according to the Commandement. Yea, it evidently apeareth, that the *Apoſtles and Diſciples, Gentiles as well as Iewes*, conſtantly ſpent the ſeventh *day-Sabbaths*, in *holy and religious exerciſe*. For this ſee *Acts* 13. 14, 15, 16. *verſ.* 27, 42, 43, 44. *chap* 16. 13, 14. *chap.* 17. 2, 3. *chap.* 24. 14. * Yea, ſome *Chriſtian* Churches obſerved it, for more then the ſpace of 400. *yeares* after *Chriſt*; of this *Socrates* informes us, *lib.* 6. *chap.* 8.

Yea, albeit the Church of *Rome* was one of the *firſt Churches* [or rather the firſt] which *diſcerted the ſeventh day-Sabbath*; yet they kept it a certain ſpace of time, after the deceaſe of the Apoſtles. For *Juſtin Martyr living in Rome*, about the yeare 150. ſaith [*Apologie, ſecond pro*] *The manner was on the Sabbath day when the people were gathered together, to have the*

* *The like inſtance cannot be ſhewne in the new Teſtament, that either the Apoſtles, or Diſciples did thus conſtantly aſſemble together on the firſt day of the week.*

the Scriptures read in the publique congregation in the time of publique prayer, the ſpace of a whole hower; as Dr. *Whitguift* hath it in his Booke againſt *Cartwright, pag.* 578.

Yea, I finde by *Socrates, Eccle. hiſt. lib.* 5. *cap.* 21. that for the ſpace of 200. *yeares*, almoſt, all *Chriſtian* Churches, throughout *the whole world*, did keep every *Sabbath-day after other*, whereon they did adminiſter the miſteries of our Saviour (or Sacraments) *except Rome and Alexandria, who of an old tradition did not uſe it*, &c.

Which *holy Sabbath* ought to have been ſpent in *holy exerciſe* to this time; yea, and for *ever*, *Exod.* 31. 17. *Iſay* 66. 23.

That the *ſeventh day-Sabbath* ought to have been kept, and ſpent in the *worſhip* and *ſervice of God*. Severall men of note, doth confeſſe the truth thereof; although their practice anſwered not with it, no, nor their words at ſome times neither: And therefore I looke upon their Expreſſions, as *juſtifying the truth* againſt themſelves.

Firſt, I will beginne with Mr. *Beza* in his margent, on *Deut.* 5. *verſ.* 13. who ſaith, *Since God permitteth ſix dayes to our labours, that we ought willingly, to dedicate the ſeventh, to ſerve him, wholly.*

Secondly, Mr. *Perkins on Gal.* 4. *verſ.* 10. ſaith, *Six dayes thou ſhalt labour, and the ſeventh*

day is the ſabbath of the Lord thy God, is morall, and containeth a perpetuall truth.

Thirdly, Doctor *Whitguift* [againſt *Cartwright, page* 553.] ſaith, *Six dayes ſhalt thou labour,* &c. *The meaning of which words is this, That ſeeing God hath admitted us ſix dayes to doe our own work in, we ought the ſeventh day to ſerve him,* &c.

Fourthly, *Muſculus* [in his Book of *common Places, fol.* 60.] ſpeaking of the *ſeventh day-Sabbath,* ſaith, *Secondly, he apppointed the day, ſo that it ſhould not be at his peoples liberty: Six dayes (ſaith he) thou ſhalt doe all thy worke, but the ſeventh day is the Sabbath of the Lord thy God. So he doth eſpecially note, the dayes to worke, and he doth expreſſe that day, in which the Sabbath ſhould be hallowed,* &c. *Six dayes are appointed thee, in which thou mayeſt work all things, touching thy ſelfe and thy own affaires; but the ſeventh day is not ſo: for that day is a great while agoe determined, and hallowed by God himſelfe, unto reſt; and therefore that day ſhall not ſerve for thy workes, but thou ſhalt hallow him to the Lord thy God.*

Fifthly, Dr. *Willet* on the *fourth Commandement,* [*queſtion* 13 *pag.* 360.] ſaith, *God is ſaid to reſt, both that his reſt might be a monument of the Creation, perfected; and that God, by his example, might induce us in like manner to reſt upon his Sabbaths.*

Sixtly

Sixtly, *Dod*, and *Clever*, *on the Commandements*, speaking of the duty of the seventh day-Sabbath, in *pag.* 118. saith; *The third reason is taken from Gods Example, &c.* As if he should have said, *If thou wilt follow Example, then follow the Example of the best. What Example can there be better, than God himself, who, when he made the World, rested on the seventh day. Therefore, from his Example, learne thou, that on the seventh day, thou give thy selfe to the duties of sanctification, &c.* See *pag.* 119.

Seventhly, *Bayly* (in *Pract. Piety, page* 255.) saith, *To sanctifie the Sabbath on the seventh day, is not a ceremoniall Law abrogated, but the Morall and Perpetuall Law perfected; So that* (saith he) *the same perpetuall Commandement which bound the Jewes to keepe the Sabbath on the seventh day, to celebrate the Worlds Creation, binds Christians to solemnize the Sabbath on the seventh day. And in page* 257. *Therefore God planted this Commandement in the middest of the two Tables, because the keeping of it, is the best help in keeping all the rest. The conscionable keeping of the Sabbath, is the Mother of all Religion, &c.* And in *pag.* 259. saith, *It is one of the Commandements which God spake with his own mouth, and twice wrote with his owne fingers, in Tables of stone, to signifie their Authority, and perpetuity. All that God wrote, were Morall and*

perpetuall Commandements, and they are reckoned ten in number. If this were now an abrogated Ceremony, then there were but nine Commandements. And, in pag. 287. thus, *The Ceremoniall Law was injoyned to the* Jewes *only, and not to the* Gentiles: *But this Commandement of the Holy Sabbath (as Matrimony) was instituted of God in the state of innocency, when there was but one estate of men; therefore enjoyneth the* Gentiles, *aswell as the* Jewes: *So that all Magistrates, all House-holders, were commanded to constraine all strangers, (as well as their own subjects and familie) to observe the Holy Sabbath, &c.*

I will forbeare to produce further Testimony of men, the *Word, or Law of God,* is sufficient to teach the *godly minded their duty*; therefore obey it; and keep *holy the Sabbath day*, to wit, *the seventh day*, and not a seventh day, as many men doe thinke, that if they keepe a seventh day, they performe that duty which God requireth of them by the Morall Law, although they keep not the 7th day successively from the Creation, a great mistake: For surely, as God hath not given men liberty to *worship in what they please*; neither hath God given them liberty to omit their duty of the seventh dayes rest, and worship when they please; but they are to doe that when he hath appointed, and commanded it;

which

which indeed is the *seventh day*, *called Saturday*, the last day of the week; which day, *God blessed and sanctified*, for men to performe publique worship on it, as hath been shewn. Errour therefore it is, to say, *we obey Gods Law*, if we keep one day in seven, if it be not the seventh day, commanded in the Law. Againe, no man can account the first day of the week to be a seventh day, unlesse men will *presumptuously crosse* the order of Gods appointment, and overslip the first day of the worlds Creation; and what warrant is there in Gods Word, for mortall men so to doe, let all rationall men judge. Unlesse men doe so, they cannot by any *account* conclude; that the first day of the week, is, or can be a seventh day; and *therefore*, in observing it for a *Sabbath*, they stand not firme to their own *Principle*, *by keeping one day in 7.* seeing it is the 8. day, in relation to the Creation, and therefore it cannot properly be said to be one day in seven. If men will refuse to keep their Sabbath on the seventh day, which day, God hath *appointed and commanded by his holy Law*, and will keep one day in seven, according to Gods placeing the dayes in the week, and stand firm to their own *Principle*, then they are to keep the sixth day of the week, called Friday, *as Turkes doe*, or else, some day or other before it, if the day be left to their owne choise.

The Errour of this opinion may alſo thus appeare: God *commanded the Iſraelites* to Circumciſe their *male* children on the eighth day, *Gen* 17. 12. Had they obeyed Gods Law, and performed their duty, had they overſlipt the firſt day, and circumciſed the ninth, and accounted it for the eighth, (if neceſſity forced them not thereto,) certainely they had not, neither could they properly have ſaid, they *Circumciſed* one day in *eight*, nor the *eighth day*: Even ſo, it now ſtandeth with mens *obſervation* of the firſt day of the week, for the ſeventh day, which indeed in order from the Creation, is the eight; and therefore they which obſerve it, keep one day after *ſeven*, and not one day in *ſeven*. The like inſtance I will give, concerning the command of God, given to the *Iſraelites*, for their *Eating of the Paſſeover on the fourteenth day of the firſt Month*, Exod. 12. Had they eaten it the fifteenth day, whether had they obeyed Gods Law, where neceſſity hindreth not, certainly they had not: Even ſo it ſtandeth with mens obſerving the *firſt day* in ſtead of the *ſeventh*; or, *Sunday*, in ſtead of *Saturday*. Let wiſe men take this into their conſideration, for, indeed, men doe deceive themſelves, to thinke they obey Gods Law, if they keep one day in ſeven, accounting it the equitie of the *fourth Commandement*, which thing indeed, is not in obſerving the firſt day of the week,

week, which, according to *godly order*, is the eighth day, and therefore, *mens practise* in this particular, hath neither ſound, nor ſence, for to be the equitie of the *fourth Commandement*. If men will keep a *Sabbath*, or day of reſt, according to the *Equitie of the fourth Commandement*; then they are to keep it on the ſeventh day, *which God commandeth*, *Exod.* 20. 8, 9, 10, 11. for, that indeed is the equitie of the fourth Commandement, and not keeping a day of reſt, either before, or after the ſeventh day; for men ſo to doe, is meer will-worſhip, a thing forbidden by the Apoſtle, *Coloſ.* 2. 20, 21, 22, 23.

Againe, we ſhall never finde in any of the Evangeliſts, or Apoſtles writings, that ever the Law of the *Sabbath was repealed*; or, that ever it ſhould be transferred to the firſt day of the week; or, that ever the firſt day of the week was a *Sabbath*, *or ſhould be obſerved in ſtead of the Sabbath* by Chriſtians.

Well ſaith Dr. *Prideaux* in this point, in the Doctrine of the *Sabbath*, *pag.* 24. *ſec.* 6. *Our Saviour* (ſaith he) *oft times diſputed with the Phariſees of the* * *Sabbath day*; *and many times explained the meaning of that Commandement*: *But where is there any of the leaſt ſuſpition of his abrogating it? Where any mention that the Lords day was inſtituted in the place thereof.* Well (ſaith he) *Chriſt aſcended up on high, and left behind*

him his Apoſtles, and what did they? did they not keep the Jewiſh *Sabbath without noiſe, or ſcruple, and gladly teach the people congregated, on the Sabbath dayes.* (* *Mat.* 12. *Mark* 2. *Luke* 6. *Joon* 5.

Anſwerable unto this, Dr *White*, ſaith, *On the Sabbath, the Apoſtles, and likewiſe many ſucceſſions of the Apoſtles, for many ages, at leaſt* 300. *yeares, kept holy the Saterday of every week, in ſome Churches.* Yea, *Socrates lib.* 6. *cap.* 8. declareth, *That ſome Chriſtians after* 400 *yeares, obſerved the Sabbath weekly, With the firſt day of the weeke.*

Mr *Perkins* ſaith on *Gal.* 4. 10. *Some men both godly and learned, are of an opinion, that the firſt day of the week, was appointed by the Apoſtles, for order ſake, &c. It ſeemes,* ſaith he, *a truth more probable, that every ſeventh day of the weeke, muſt, be ſet a part, in holy reſt, unto God, for this is the ſubſtance of the fourth Commandement,* &c.

That the ſeventh *day-Sabbath* is to be obſerved in the time of the Goſpel, as it was in the time of the Law; I will briefly give *five Reaſons.*

The firſt is, becauſe it was given to *man*, in his *Innocency*, *Gen.* 2. 2, 3. and therein to all the *world*; to wit, to the *Gentiles*, as well as to the *Jewes*: this truth is confeſſed by Mr. *Ainſworth*,

in

in his *Annotations*, *Exod.* 31. 17. As alſo by *Baily*, in the *Practice of Piety*, *pag.* 258, 259. And alſo by *Dod*, on the *fourth Commandement*, *pag.* 125, 127.

2. Becauſe it is commanded by a divine and poſitive law, *Exod* 20.

3. Becauſe *God reſted* on the ſeventh day, *and bleſſed, and ſanctified it*, for us to *reſt*, after his *example*, *Exod.* 20. 11. *Epheſ.* 5. 1.

4. Our Saviour kept the Sabbath, *Luke* 4. 16, 31. *Mark* 6. 2. and we are to imitate him, *John* 12. 26. 1 *John* 2. 6.

5. The Apoſtle *Paul* kept it, and other *Chriſtians*, *Acts* 13. 14, 15, 16, 37, 42, 43, 44, *chap.* 16. 13, 14. *chap.* 17. 2. and we are to imitate them, 2 *Cor.* 11. 1. *Phil.* 3. 17. *Heb.* 6. 12. *Bleſſed is the man that doth this, and the ſonne of man which layeth hold on it, and keepeth the Sabbath from polluting of it*, Iſay 56. 3, 4, 5, 6.

CHAP.

Chap. V.

Severall Authors produced, which affirme, the Church changed the Sabbath; and why they did it. 2. Three Reasons given, to manifest when it was done. 3. Answers given to severall texts of Scripture, urged to prove the first day of the weeke, to be of a divine Institution. 4. Four Reasons given, to manifest, it is not of a divine Institution.

Evident it is, that in some tract of time, after the death of the Apostles, the *Romish Church layd aside* the duty of the *seventh day-Sabbath*, and observed the first day of the weeke, instead of it.

Of this *Socrates* gives us notice, *lib.* 5. *chap.* 21. Where speaking of Customes, he saith, *Though in manner all Christian Churches throughout the whole world, doe celebrate and receive the holy misteries, every Sabbath day after other: Yet the people, inhabiting* Alexandria, *and* Rome, *of an old tradition doth not use it.*

The Ægyptians *adjoyning to* Alexandria, *together with the Inhabitants of* Thebaes, *use to celebrate on the Sunday*, &c.

2. Mr. *Brabourn*, in the defence of the *Sabbath*,

bath (against the ten *Ministers*, *page* 481) declares out of the *Centuries*, *Centure* 4. *chap.* 6. *page* 477. layeth it down thus, *There was no Ecclesiasticall, or Church Assemblies at* Rome, *as there was at other Churches*, &c.

3. *Iustin Martyr* [living in *Rome*, in the yeare 150.] *Apol.* 2. saith, *Upon the Sunday, all of us, assemble in the Congregation*, &c. See Dr. *Hylyn* on the *Sabbath*, *part.* 2, *chap.* 2, *sect.* 6.

4. *Athenasius* saith, *The observation of the Lords day, was taken up by a voluntary usage in the Church.* as Dr. *Hylyn* in his history on the *Sabbath*, declareth, *part* 2. *chap*, 1. *Sect.* 3. *page* 8.

5. Mr. *Perkins* [on *Gal*, 4. *verse* 10. speaking of the superstition of the *popish Church*, in observation of *holy dayes*] saith, *First, besides the Lords day, they appointed many other Sabbaths*, &c,

6. Mr. *Calvin* [in his *Institutions*, *lib.* 2: *chap*, 8. *sect*, 33.] saith, *The old Fathers, not without choyce of their owne, put in place of the Sabbath, the day we call Sunday*, &c. And a little after exhorteth us, *to follow the order, by the Church apointed*; &c.

7. *Bullenger* [in his Book of *godly Sermons*, *page* 140.] saith, *They of the Primitive Church did change the Sabbath day, least peradventure, they should have seemed to imitate the* Jewes; *and still to have retained their orders, and ceremonie*,

monie, and made their assemblies and holy meetings, on the first day of Sabbaths; (to wit) the first day of the weeke called Sunday.

8. John Frith [Declare. Bapt. page 96] saith, Our Fathers which were in the beginning of the Church, did abrogate the Sabbath, to the intent, that Christians might have an example of Christian Liberty, and that they might know, that neither the keeping of the Sabbath, nor any other day is necessary: That a day should be reserved, in that the people might come together, to heare the Word of God; they ordained instead of the Sabbath, which was Saturdy, the next day following; and although they might have kept Saturday with the Jewes, as a thing indifferent; yet did they much better, to over set the day, to a perpetuall memory, that we are free and not bound to any day, but that we may doe any worke to the pleasure of God, and the profit of our Neighbour, &c. See Dr. White on the Sabbath, page 5.

9. Mr. Tindals answer to Dr. Moore, chap. 25. thus saith, We be Lords over the Sabbath, and may change it to munday, or any other day, as we see need; or may make every tenth day, holy day, if we see cause why; we may make two every weeke, if it were expedient, and one not enough to teach the people. Neither was there any cause to change it from the Saturday, then to put difference between us and the Jewes; least we should become,

come ſervants to the day, after their ſuperſtition. As Dr. *White* hath it, *Ibid. page* 5.

10. *Urſinus* on the *Catti. part.* 3. *page* 989. ſaith, *The Apoſtolicall Church, to diſtinguiſh its ſelfe from the* Jewiſh *Synagogue*, &c. *Hath, on good reaſon, made choyce of the firſt day*, &c.

11. Dr. *Willet* [in his *Comment. on Exod.* *chap.* 20. *page* 360.] ſaith, *The Apoſtolique Church changed the holy day of reſt from the ſeventh day to the firſt, which is the Lords day, in remembrance of our redemption by Chriſt.*

12. Dr. *White*, on the *Sabbath*, *page* 109. thus ſaith. *Although the Sunday, or Lords day, in the time of the Law, was an ordinary working-day; yet in the time under the Goſpel, the ſame is an holy day, by a perpetuall Ordinance of the Catholique Church.* And in *pag.* 212. he ſaith. *It is apparent, that Chriſtian people made the Lords day of every week, an ordinary Holy-day, &c. See alſo Dr.* Prideaux *on the Sabbath, pag.* 24. *Sect.* 6.

I haſten, and ſhall take further occaſion, to manifeſt by larger *Teſtimonies*, that the firſt day of the weeke is not of a Divine Inſtitution, but an Ordinance of the Church: But firſt I will briefly deſcribe the time when it was done, as near as I can.

I confeſſe, I have not met with any Author which

which hath pointed out the time, except Mr. *Brabourne*, who, in defence of the Sabbath, *pag.* 485. ſpeaking of the Counſell held at *Laodicea*, *Anno* 364. he ſaith, now the *Sabbath began to be rejected, and the Lords day to be ſet up as the ſole Sabbath, without any other. Now* (ſaith he) *the Lords day muſt forſooth be preferred above the Sabbath, &c.*

Mr. *Perkins*, in his Expoſition on the *Revelation, Chap.* 1. *verſ.* 10. moveth a queſtion, to know who changed the *Jewiſh Sabbath*; and then his anſwer is thus. *It is commonly thought* (ſaith he) *the Jewiſh Sabbath was changed into the Lords day by Chriſtian Emperours, long after the Aſcenſion of Chriſt, &c.*

I doe not much diſſent from theſe mens apprehenſions, for there is much truth, no doubt, in both their expreſſions; yet I am not *fully*, of of their opinions, for, indeed I conceive it was firſt contrived, yea, and concluded on, inclusively, though not expreſſed, in the firſt Nicen Counſell, *Anno* 326. or thereabout, and my Reaſons are *three.*

The *firſt Reaſon* is, becauſe before that *Counſell*, there was not any *Law*, which commanded *Chriſtians to keep the firſt day of the week*, in performance of *Religious worſhip*; neither before that time were Chriſtians commanded to forbear labour on the Lords day. But this was done by the

the Emperour *Constantine his Edict*, after the *Counsell* was dissolved. *Eusebius in the life of Constant. Lib. 4. Chap. 18. 19.*

The second Reason is, because after that Counsell was dissolved, *Constantine sent an Edict to all Governours of Provinces in his Roman Empire, that they should forthwith observe the Lords day, and honour Holy-daies, consecrated to the memoriall of Martyrs, and solemnly observe the Feasts of the Church*, * *Ibid. Chap.* 23. Note, I doe not say the first day of the week was not observed till this time; for evident it is, it was observed by many Churches, in few years after the decease of the Apostles. Yea, Dr. *White* on the Sabbath *pag.* 192. saith. *The Universall Church, before the decree of any Generall, or Nationall Counsell, made the Sunday, or Lords Day, a weekely Festivall.* But I endeavour to denote, when it was that the Church rejected the Sabbath, and observed the first day of the week in stead of it.

* *At this time, or a little before, is the time that* Socrates *speaketh of lib. 5. chap. 21. saying, some despised the commandements of God, and made them cannons of their owne; they set at nought, and made no account of the law, published by the Apostles; so unadvisedly (saith he) they put in practise decrees contrary to the will of God himself.*

The third Reason why it is probable; the putting down of the Sabbath, and the setting up of the first day of the week in stead of it, was contrived in the *Niten Councel*, is, because Christians, before

before that *Counſell*, were not forbid to obſerve the *ſeventh day-Sabbath*, nor threatned to bee *Excommunicated* if they did obſerve it; for that was not done till the *Counſell held at Laodicea, Anno* 364. which was about 38 yeares after the *Nicen Counsell*, where they made a Law, that Chriſtians ſhould not *Jewdize, and reſt upon the Sabbath day, but rather worke upon it, and that they ſhould prefer the Lords day above the Sabbath day; and, if any were found obſerving the Jewiſh Sabbath, they ſhould be excommunicated, or accurſed*, as Mr. *Brabourn* hath it in his forementioned Book, *pag.* 482. Out of *Hoſpine de Origen Faſt. Chap. 9 pag.* 27. about this time many other *Errours* were ſet a foot; for, Mr. *Brabourn* in his forementioned Book, *pag.* 482. ſaith, you may read in Mr. *Perkins* his *Demonſtration of the Probleme, about the* 300 *and* 400 *years after Chriſt: Then began Images to creep into Churches; the Croſſe to be adored; Invocation of Saints; praiers for the dead; Pilgrimage; Purgatory; ſingle life of Miniſters; Monkery, and Monaſticall profeſſion, &c.* Thus have I ſhewn the time, or neere about, when the Lords holy ſeventh day-Sabbath was rejected, and the firſt day of the week inſtituted in its ſtead, which cauſeth me to ſay with the Prophet, *Pſal.* 119. 126. *It is time for thee Lord to Worke, for they have made void thy Law.* Yea,

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it appeareth to me, to be a great cause of Gods Judgments on the World, *Isa.* 24. 4, 5.

Lamentable it is, that the *Learned of this Land*, which *professe themselvs to be guids to the blind, and lights of them which are in darknesse, and teachers of them which want knowledge, and to have the forme of knowledge, and truth of the Law*, that they should teach men to observe the first day of the week in stead of the seventh, contrary to the Law, upon a pretence that *Jesus Christ* abrogated the Sabbath; and that he, and his Apostles instituted the first day of the week in its stead, when there is not any Word of God that teacheth either the one, or the other.

I confesse there are many weak reasons, produced by many men, to prove their doctrine and practice; * both for the *abrogation* of the *Sabbath*, as also for *manifesting* that the *first day* of the week *is of a divine institution*, some principall places of *Scripture* produced, and *perverted by them*: I will briefly weigh and examine, committing it to *wise mens consideration*, and the *Almighties blessing*.

* *Note, I pray, if it be not according to the words of the law and testimony, it is because there is no light in them*, Isa. 8. 20.

Anti-sabatharians say, *Our Saviour to manifest the change of the Sabbath day, did plead for, and performe some things, that the* Jewes *upon*

on the Sabbath might not doe : and to prove it they urge two Scriptures, the one *Mark* 2. 23, 24. Where it is ſaid, our *Saviours Diſciples, pluckt the eares of Corne on the Sabbath day, and the Phariſes urged at our Saviour for that fact.* Now ſay they, *Our Saviour juſtified that fact, although it was a doing of that which the law of the Sabbath forbids,* Ergo, *the Sabbath was to be changed.* Anſwer,

Our Saviour did not *juſtifie* them in that act, as an *vnlawfull fact*, but *juſtified* them in it as *a lawfull* or *juſtifiable fact*, as the *cauſe ſtood* with them, they being hungry, and that from *a preſident in David*, and thoſe that were with him, who in the *like caſe did eat the ſhew bread*, &c. As alſo from that, *Of the Prieſts in the Temple, which brake the Sabbath and were blameleſſe*, *Mat.* 12. 4, 5. which words of *our Saviour doe imply, that had there not bene a neceſſity*, their action had not been lawfull; but being a cauſe of neceſſity (as *Davids, and the Prieſts was*, the one having a relation to *Charity*, and the other to *Piety*) *they were blameleſſe*. And therefore in anſwer to the neceſſity of his Diſciples, our *Saviour ſaid* to his Adverſaries, *If you had known what this meaned, I will have mercy and not ſacrifice*, Math. 12 7. A *repulſe* to their *cavill*: And withall our *Saviour* cauſed them to know, that the *ſonne of man is Lord*,

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also of the Sabbath. Which words of our Saviour doe imply, he being Lord of the Sabbath, knew the extent of the Sabbath better then they; for had they known the extent of the Sabbath, they would not have condemned the innocent, *Mat.* 12.7. Let no man thinke, that our *Saviour*, either by his *goodnesse*, or *greatnesse*, did vouchsafe a dispensation to his Disciples, to act that which was in its nature evill, for that he did not: neither doth those words of our Saviour, in saying, he was *Lord* of the Sabbath, import, that he had *changed* the Sabbath, or would doe it. But those words are to be understood far otherwise, and that very proper to.

Our *Saviour* may be *rightly said*, to be *Lord* of the Sabbath, in a threefold respect.

1. In that as he *was God*, *Iohn* 1. 1, 2, 3. In which sence, the Sabbath was made by him.

2. In respect it was upheld by him, *Iohn* 5 17. *Col.* 1. 20.

3. *He is rightly said, to be Lord of the Sabbath, in that he only* holily kept it, in his person, for the perfecting of the Saints imperfect obedience to it, *Rom.* 8. 3, 4. *chap.* 10. 4. Had our Saviour abolished the *law of the Sabbath*, he had diminished from the *morall Law*, which thing he did not, *Mat.* 5. 17. For being man, *and circumcised, he was bound to keep the whole Law*, *Gal.* 5. 3. In which regard he was a *subject* to it,

and ſo he acknowledged himſelfe to be, *Mat.* 4. 7, 10. Yea, I ſay, *It was impoſſible*, that he could, or did *diminiſh* from the *morall Law*, in regard, circumciſed men were forbid ſo to doe, *Deut.* 4. 2. *chap.* 12 32. It being ſo, I affirme, that whoſoever doth teach, or affirme, that Jeſus Chriſt did diminiſh from the holy law, the decalogue, doe charge our Saviour with ſinne, although they deſerne it not. But to defend his Innocency therein, I doe affirme, *our Saviour Chriſt did not before his death*, nor at his *death*, nor by his *reſurrection*, diminiſh any precept of that Law, nor any part thereof: Therefore it followes, that we are as firmly, and as unchangeably bound to the obſervation of the ſeventh *day-Sabbath*, as we are to any duty commanded in that *Law*.

A ſecond Scripture oft urged by them is, *Iohn* 5. where mention is made of our *Saviours* curing the Impotent man, and bidding him, *take up his Bed and walke*, *verſe* 18. It being the *Sabbath day*: a thing forbidden by the Law [as they ſay] therefore they infer, it manifeſted, that the Sabbath was, or ſhould be changed.

Anſwer, Surely it is a very weake and ſlender ground to bear ſo weighty a matter: yea, ſo weake it is, that they know not well, what to infer; ſomething they would have to prove their purpoſe, if they knew what; but ſurely there is nothing of any force to be gathered from thence;

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to prove, that either the Sabbath was, or should be abrogated; and therefore I passe over this Objection, as not worth the answering.

3. *Anti-sabbatharians*, to prove the change of the Sabbath, and to manifest the first day of the week to be of a divine institution. They say, The *Apostles assembled* on the first day of the weeke, the day of our Saviours Resurrection, and our Saviour honoured them with his presence, *Mark* 16. 19. *Ergo*, the Sabbath was changed, &c.

Answer, The inference is not to be proved by Scripture; the premises proveth not the thing intended, and therefore I say, not any of this doth prove the change of the Sabbath; nor that the first day of the week, is of a divine institution, not in the least. Neither did their assembling prove, that it was for the celebration of that day, in remembrance of any Grace that was brought to the *Church*, or *World*, by the *resurrection of our Saviour* from the dead, as some doe surmise, and that for two Reasons.

The first is, because Saint *John* saith [*chap.* 20. 19.] That *they assembled together for feare of the Iewes*; had it been for any other end, doubtlesse, he would have made it known unto us.

2 Because when they assembled they knew not that he *was risen from the dead:* no, neither did they believe the *testimony of the Disciples*

which Reported it to them after they were aſſembled. *Mar.* 16, 11. for which cauſe *our Saviour reprehended them, v.* 14.

4 Our Saviour appearing to his diſciples after eight dayes, Joh. 20. 26. is oft vrged to prove the change of the *Sabbath*, and that the *firſt day* of the weeke to be of a *Divine Inſtitution*, but this helpeth to prove their purpoſe as the former; in regard, it was not upon the next firſt day as many do think: But it was upon ſome one day, after the firſt day of the week; had it been on the firſt day of the week that our Saviour appeared to his Diſciples, it had been on the eighth day: But, St. *John* expreſly ſaith, it was after *eight dayes*, therefore not on the *firſt day*, which was the *eighth day*: It being ſo, this ſerveth not in any wiſe, to prove the abrogating of the ſeventh day-Sabbath; nor that the firſt day of the weeke is of a Divine Inſtitution, for performance of publique Worſhip.

5. Another Scripture urged to prove the firſt day of the week to be a ſet time for performance of publick worſhip, is, *Act.* 20. 7. where it is ſaid, when the diſciples came together to break bread, upon the firſt day of the week, *Paul preached* unto them, *&c.* This doth not prove the firſt day of the week to be of a *Divine inſtitution*, nor that their breaking of bread, was the *communion of the Miſteries of the Lord in the Sacrament*, ſeeing

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it was an usuall thing for the Disciples to assemble together, *to break bread daily*, *Acts* 2. 46. *Chap.* 5. 42.

6. Neither did the Apostles Ordination for Collection at *Corinth* and *Galatia*, on the first day of the week, 1 *Cor.* 16. 1. prove that the Churches then were to assemble on the first day of the week, to performe publique worship. Surely there is no such word to be found in the Text, or elsewhere; but that which the Apostle did appoint in *Corinth*, and at *Galatia*, was, that every one, on the *first day of the week*, should lay a part by himself, as God had prospered him, &c. Or this it may be read for our more proper understanding of the Apostles meaning, *upon one of the week daies, let every one of you lay apart by himselfe, &c.* Note, not at Church, there is no such word; but at home: And so doth Mr. *Tindall*, and *Tremelius* Translate it: It being so, what doth this serve to prove, that all Christian Churches, then, and ever since, were to assemble, for performance of publique worship, *on the first day of the week*; or, that those words of the Apostles, did either institute, or constitute it to be a Sabbath. Surely, nothing at all; See Dr. *Prideaux* on the Sabbath, *pag.* 28. And also, Dr. *Hylyns* History upon the Sabbath, *Part.* 2. *Ch.* 1. *Sect.* 10. Neither did the Apostles, or Evangelists ever call the first day of the week, by name of a Sabbath, in

relation to a day of Rest; nor when ever they spake of the first day of the week, they never cald it by the name of the Lords day, or Sunday: Had these Titles appertained to it, doubtlesse they would not have been slack to have bestowed them on it.

7. To prove the Sabbath abrogated, Anti-Sabbatharians doe oft urge the Apostles words, *Col.* 2. 16. 17. *Let no man condemne you in meat, or in drink, or in respect of a Holy day, or of the New Moon, or of the Sabbath dayes, &c.*

Answ. The *Apostle* speaketh not in this place of the seventh *day-Sabbath*, *Exod.* 20. 8. which our Saviour ratified, *Mat.* 5. It being a part of the Morall Law; yea, and also commanded obedience to God by it inclusively, *Mat.* 22. 37, 38. But of the Ceremoniall Sabbaths, forementioned; *which were shadowes of good things to come, as Meats, Drinks, and New Moons were, which being abolished by Christ, became beggerly Rudiments*, Gal. 4. 9. and frustrateth the work of Grace in the observers thereof, *v.* 11. *Chap.* 5. 4.

Evident it is, these things there mentioned by the Apostle, were not written in Tables of stone, therefore, serveth not to prove the duty of the seventh day-Sabbath abrogated. Yea, I say, certain it is, there is no appearance in the New Testament, that the *seventh day-Sabbath* was abrogated by Christ, or should be, after his death: Or, that

that ever the first day of the weeke was *instituted*, or *commanded*, by him, or his Apostles, to be observed, for performance of publique worship: Neither did God, or Christ, ever sanctifie that day to that end, as many doe imagine; nor never instituted, nor commanded his Church to observe it instead of the Sabbath. Therefore, I say, seeing we are not to presume above what is written, 1 *Cor.* 4. 6. what reason is there, that the first day of the week should be held more high, and holy, than the *seventh day-Sabbath, which God instituted, blessed, and sanctified*, and commanded us, and all men to observe, by the Morall Law: Yea, what reason is there, or, what word of God is there to be produced, to prove, that it is our duty to abstain from common work on the first day of the week, called Sunday? As also, that we ought to doe common work on the seventh day-Sabbath, called Saturday. Deceive not thy self, nor let any man deceive thee, or cause thee to believe, that it was the practice of Christian Churches, to assemble every first day of the week, to perform publique worship, in the Apostles dayes, for that they did not. Yea, I say, it is not to be proved by Scripture, that ever any one Congregation, did three times assemble successively, to perform publique worship on the first day of the week, called Sunday: Yea, I suppose, that not any *Anti-Sabbatharian* can prove, that ever

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any one Congregation did assemble two first days successively, in the Apostles daies; or, that ever it was by them esteemed more holy, or more honourable, than any other of the 6 daies. Yet, I say, what if it could be proved, that any Congregation in the Apostles days, did assemble 6 first days successively to perform worship on it; yet it would not prove the *seventh day-Sabbath* abrogated; nor, that the first day of the week was designed for publique Worship, seeing Christians in those daies, did daily assemble, *Acts* 2. 46. *Ch.* 5. 42. Yea, I say, if such a thing could be proved, (which none can doe) it would bind us no more to the constant performance of the former, than of the latter.

That the first day of the week is not of a Divine Institution, nor is to be observed as a Sabbath, I will give 3. Reasons.

The first Reason is; Because if men keep the first day of the week for a Sabbath, and the seventh day for a working day, it is to doe expressly against a Precept, both Affirmative, and Negative, *Exod*, 20, 8, 9, 10.

Secondly; It cannot be, that the first day of the week, is an Ordinance of the Gospel; because then, the preaching of Faith, would make void the Law, contrary to *Rom.* 3. 31.

Thirdly; The first day of the week cannot be of a Divine Institution, because then the Law, which

which commandeth the seventh dayes rest, would crosse the Gospels Institution, contrary to *Gal.* 3. 21.

I need not to insist to give more reasons, to prove that the first day of the week is not of a Divine Institution, seeing the truth is plentifully confessed by many wise, and learned men, whose understandings are not eclipsed with errour in this particular. Yea, I say, Papists themselves, doe confesse, the observation of the Sunday is not to be proved by the written word of God; and therefore, oftentimes in their writings, they urge at Protestants, because they cry Scripture, Scripture, to be the Rule of their Faith, and Practice, in the way of Religion, when they observe the first day of the week, which is called Sunday, in stead of the Sabbath, called Saturday, when there is no Word of God to prove, that so they ought to doe.

Christians ought to make the Word of God the Rule of their Faith, and Life, and not the Traditions of men, though never so ancient, or universally received; no, nor the sayings of Men, though wise, grave, and learned, *if they speake* not according to the *Law* of God, 1 *John* 4. 1. *Isa.* 8. 10. and therefore good it is for every one which loveth truth, and hateth errour, to follow the Councel of *Gracehop* (placed at the Beginning of the Bible, Printed *Anno* 1603.)

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who ſaith; *Refuſe all ſence of Scripture, contrary to the Firſt and Second Tables of Gods Commandements.* Imbrace his Counſell, for it is good, it tendeth to further men in the way of Godlineſſe; for certainly, mens well-meaning, or acting in the way of Religion, will not ſtand them in ſtead, to bring them into acceptation with God, except it be in the way that God requireth of them, for he will not accept of any worſhip, or ſervice, which he hath not appointed, or commanded, *Numb.* 1. to 41. 2 *Chron.* 26. 18. 19. *Iſa.* 66. 3. 4. *Mark* 7. 6. 7. 9. *Col.* 2. 20, 21, 22. And therefore, *It is not every one that ſaith, Lord, Lord, ſhall enter into the Kingdome of Heaven; but he that doth the will of my Father*, ſaith Chriſt, *Mat.* 7. 21.

Had men that due reſpect to the Law of God, as is meet, there would not be any need to uſe Scripture Arguments and Reaſons to move them to the obedience thereof; or to manifeſt, they are not to walke in a way contrary to it, as men doe, in obſerving the firſt day in ſtead of the ſeventh, out of a blind Devotion, through a miſapprehenſion, that it is a Goſpel-Ordinance, when indeed it is not, but a meer humane Invention, or Eccleſiaſticall Inſtitution, or Popiſh Tradition; and to manifeſt the truth thereof, I will produce the teſtimony of ſeverall Authors, for an addition to the former, which affirme the ſame.

13. Dr.

13. Dr. *Whitguift* against *Cartwright*, *page* 553. citeth the words of Saint *Agustine* (*ad Romana Janu*) Thus, *that the Passion of Christ and his Resurrection* [*note, that is the first day of the weeke*] *and the day of the comming down of the holy Ghost is* (saith he) *not celebrated by any command writen, but by the determination of the Church.*

14. In the *Harmony of Confessions*, I finde ma-many *notable* expressions of this nature, in *page* 479. is said, *We see, that in ancient Churches, there were not only set houres for meetings, but that also, even the Lords day, ever since the Apostles time, was consecrated to religious exercise,* &c. *We doe celebrate and keepe the Lords day, and not the Sabbath, and that of a free observation.* *See the latter confession of* Helvetia.

15 Out of the *Confession of Auspurge*, *page* 493. in their fourth *Article*, speaking of *Traditions* about holy dayes, saith, *Of which sort is, the Lords day, the Nativity, Passover, and the rest,* &c. And again, thus, *because it was necessary to appoint a certain day, that the people might know when to come together: It seemes that the Church for that purpose, did appoint the Lords day,* &c. Look the first observation on the *Confession*.

16. Dr. *White* on the *Sabbath* [*page* 242.] speaking of the *Apostles*, saith, *Immediately after*

after them, it is apparent, the Christian people made the Lords day of every weeke, an ordinary Festivall. See also *page* 217, and in *page* 218. he saith, Constantine, *among many other religious constitutions, he ordained the weekly Sabbath of the Lords day,* &c.

17. The translator of Dr. *Predeaux* on the *Sabbath*, in his Preface, doth affirm, *that* Dr. Rivet *one of the four Professours in* Leyden, *doth affirm, that the appointing of the Lords day for Gods publicke service, was neither done by God himselfe, nor by his Apostles, but by the authority of the Church.*

18. Dr. *Hylyn* saith, *The Emperour* Constantine *was the first that made any law for the keeping of the Lords day:* see his *History* on the *Sabbath, part.* 2. *chap.* 3. *sect.* 1. And again, *ibid. part.* 2. *chap.* 1. *sect.* 3. speaking of Christ and of the Sabbath, saith, *Neither did Christ, nor his Apostles, ordain another Sabbath instead of this; as if they had intended, onely to shift the day, and to transferre this honour to another time; their doctrine and their practice, are directly contrary to so new a fancy. It is true* (saith he) *in some tract of time, the Church, in honour to his Resurrection, did set apart that day, on which he rose, to holy exercise; but this on their own authority, and without any warrant from above, that we heare of.*

19. *Musk-*

19. *Muskulous* in his Book of *Common places*, *fol.* 66. thus saith, *We Christian men leaving the* Jewes *Sabbath, doe keepe our holy rest upon the first day*, &c.

20. Know also what the originall *Actors*, or *Authors*, of *changing the Lords holy Sabbath* to the first day of the week, in the *Remish Annotations*, on *Apocalips chap.* 1. *verse* 10. saith, *If the Church had authority and inspiration from God, to make Sunday* (*being a working day*) *an everlasting holy day; and the Saturday, which was before a holy day, now a common working day: Why may not the same Church prescribe and appoint the other Feasts.* Easter, Whitsuntide, Christmas *and the rest, for the same warrant she had for the one, that she had for the other* &c.

I need not produce larger testimony, to demonstrate who it was, that abolished the *Lords* seventh *day-Sabbath*, or who it was, that instituted the first day of the week in its stead; but that which is already said, doth sufficiently declare, who were the *originall Authors of it, and of all other superstitious holy dayes, to the dishonour of God*, and the *destruction* of the world, without Gods especiall and abundant mercy. *But blessed be God, we have yet time to fly unto the Lord for mercy, and to conforme our selves to*

the

the obedience of his will, and let it be our comfort he is abundantly pardonfull, Isa. 55. 6. 7. *James* 1. 21.

To be short, as it is well known, the *Church changed the Sabbath to the first day of the Weeke*, so also it is known and acknowledged, the Church hath power to change the day to some other day. For, Dr. *Prideaux* in his Book of the *Sabbath*, *page* 34. affirmes, that *Calvin, Bullinger, Bucerius Brentius, Chimnitius, Ursinus, and others of the reformed Churches, still affirmes, the Church hath power to change the Lords day to some other day*. Yea, happy shall the Church be, that worshippeth God according to his Law, and giveth him his due, by placing on the seventh day, the honour which God requireth to be performed on it, which hath been taken from it this 1300. yeares: for greatly hath God been dishonoured by mens consecrating the first day of the week, to be a holy rest instead of the *Sabbath*, seeing God never instituted it, nor commanded it to be: and therefore, I say, with Dr. *Prideaux* [on the *Sabbath*, *page* 22, *sect.* 7.] *The institution of the Lords day, out of the Scripture, either expresly, or by necessary consequence, shew me he that can.*

As I have disavowed, *That the honour due to God on the seventh day-Sabbath*, to be placed on the first day of the week, called *Sunday*, or *Lords day*

day, (or *Sabbath*, as mens opinions leads them) So I doe disavow the Title of the Lords day, properly to belong to the first day of the week; and therefore I say, very improperly are the words of St. *John*, *Revel.* 1. 10. applied to it, for there is no such thing there manifested in the Text, that the Apostle had any such meaning. Yea, I say, there is no more reason that that Title should be given to the first day of the week, the day of our Saviours Resurrection, than to the day of his Birth, Death, or Ascension, unlesse becaus it was anciently given to it; or else, becaus men will have something to credit that which they will have Honourable.

Ignatius, calling it by the name of the Lords Day, proves not, that that Title is due to it by a *Divine institution*, no more than his bringing in of *Anthemes* into the Church, doth prove that it was of a *Divine institution*, *Socrat. Lib. 6 Chap. 8.*

Yea, I say, there is more reason to be given, that St. *John* meant the seventh day of the week, rather than the first, becaus it was knowne by name the Lords day, *Isa.* 58. 13. *Exod.* 20. 11. But the first day of the week was never knowne by that name: Yet, I doe not say, that St. *John* spake of that day neither; but of the day of *Christ*, or time of his *Reign* in Power and Glory, or of the day, or time of Judgment, 2 *Thes.*

2. 2. 2 *Pet.* 2. 9. 1 *Cor:* 5. 5. who being in the *Spirit*, saw it in his Vision, as if the day had been present.

What if the *Roman Church* hath, and doth observe the first day of the week, in remembrance of our Saviours Resurrection, as they doe the *Wednesday*, in remembrance that he was betrayed; and the *Friday*, in remembrance of his Passion: Ought we therefore to follow their vain *Idolatrous custome and tradition* in these things? Oh no, we ought not; for certainly, God doth not require these things at our hands, neither by Law, nor Gospel.

If this, which hath been said in this Subject, will not satisfie men, *viz.* that it is our duty to rest the seventh day, *to wit*, Saturday; and worship God on it, which is Gods Sabbath, *Exod.* 20. 9, 10, 11. As also, that it is our duty to work the first day of the week, called Sunday; let it be proved either by Law, or Gospel, that it is our duty to work Saturday, and to rest Sunday. If this, none can doe, I affirme, to the honour of God, and the advancement of his Holy Law; and for the beating off of all unrighteous, and ungodly intrenching upon the Lords Holy Sabbaths; and for the awaking of all those out of errour, which would not willingly perish in it; and to reduce all that love Gods Law, to the due obedience of it. I affirme,

firme, that it is as great a sinne, to observe the first day of the week, in stead of the seventh; as it is to worship an Image, in stead of the true God: For, to doe the one, is contrary to the Second Commandement of Gods Law; and, to doe the other, is contrary to the fourth Commandement of the same Law: It being so, I desire my Brethren, my Friends, yea, and all men, to consider of this, (which condemneth Idolatry, and yet justifieth themselves in a *weekly trangression* of the *Lords seventh day-Sabbaths*) that they may *cease to doe evill, and learn to doe well*, Isa. 1. 16, 17. For, their obtaining of grace here, and glory hereafter: For, *the worke of Righteousnesse is Peace, and the effect of Righteousnesse, is quietnesse, and assurance for ever*, Isa. 32. 17. And so I conclude with the saying of *Solomon, Eccles.* 12. 13, 14.

Let us heare the conclusion of all, *Fear God, and keep his Commandements*; it is the whole duty of man.

Chap. VI.

A refutation of the opinion of thoſe, which affirm, there is no Sabbath day, whereon Chriſtians are to abſtain from corporall labour. As alſo their ſaying, that holy walking every day, is the keeping of the Chriſtian Sabbath.

I Shall not need to be large in this particular, by reaſon I have already proved, that the ſeventh *day*, to wit, *Saterday*, is the *Sabbath* which *Chriſtians* ought to keep *holy* to the *Lord*, and to abſtain from ſervill work on it: therefore I ſhall be brief.

Theſe men following the generall *notion*, that the ſeventh day-*Sabbath* is abrogated; and finding no other day inſtituted in the new Teſtament, in its ſtead, for a day of publick worſhip, they conclude all dayes are alike to thoſe that are in Chriſt, and no one day to be obſerved above another; apprehending the *Apoſtle* affords them ſuch a *liberty*, *Rom.* 14.6. From whence they infer, they are not oblieged to the obſervation of the ſeventh dayes-*Sabbath*, but that they have liberty to doe common work thereon. Great is their errour herein, the Lord diſcloſe it unto them; for, doubtleſſe, the

the Apoſtles meaning was farre from theirs, for they ſhall *never be able to prove*, that ever the Apoſtle gave Chriſtians liberty to walk in diſobedience to the *morall law*, the *decalogue*. And therefore it cannot be, that where the Apoſtle ſaith, *he that obſerveth a day, obſerveth it to the Lord, and he that obſerveth not the day, obſerveth it not to the Lord:* That he ſpake of the ſeventh *day-Sabbath*, there is not a word of any ſuch thing, nor any ſound of any ſuch meaning, that the Apoſtle had. And therefore it muſt be, that he ſpake of obſerving a day, for acting common, or indifferent things; and not in keeping the Sabbath, or not keeping of it, and that for the *avoiding of theſe abſurdities*.

If the ſeventh *day-Sabbath* be abrogated, and no other day of reſt inſtituted in its ſtead; then there is one holy day leſſe then God in the beginning inſtituted, and one working day more; a very abſurd thing, for any ſo to affirme. Yea, that which followeth thereon is worſe: *viz.* That God is leſſe mercifull to man and beaſt, ſince our *Saviour ſuffered death*, then he was before: In that before he ſuffered death, hee afforded man and beaſt, a day of reſt, to refreſh their bodies after their wearieſome and toylſome labour. And ſince he came and ſuffered death, he hath not afforded them any at all. Theſe things ſuiteth not with Gods ordering providence; therefore

to ſay, there is no day of reſt, is an errour.

Theſe men doe alſo apprehend, the ſeventh *day-Sabbath* figured out to us, faith in Chriſt, *Hebr.* 4. 3. becauſe the Apoſtle ſaith, *We which have believed doe enter into reſt.* From whence they conclude, that when men beleeve, they have that ſanctification in Chriſt, of which the *Sabbath* was a ſigne. If it be granted, or if it could be proved, that the ſeventh *day-Sabbath*, was a ſigne of our *ſanctification in Chriſt.* It will not therefore follow, that when men beleeve, they are diſcharged from the duty of obſerving it, unleſſe it can be proved a ceremoniall precept alſo; the reaſon is, becauſe a ſign properly, or ſimply differeth from a ceremony, and that ſhall thus appeare.

Ceremoniall *Sabbaths* ſpoken of, *Levit.* 23 & *Col.* 2. 16, 17. which God gave to the *Iſralites*, to be a ſigne, that the Lord ſanctified them, *Exod.* 31. 13. *Ezek.* 20. 12. being ſignes and ceremonies, was taken away by Chriſt, and nailed to his Croſſe: of this kinde of ſignes was Circumciſion, *Gen.* 17. 11. and the Paſſover, *Exod.* 12. 13. But ſignes which were not ceremoniall, being given of *God*, remaineth to the end of the world, *Gen.* 1. 14. *chap.* 9. 13. *Mat.* 24. 29. And in this ſence, indeed, the ſeventh *dayes-Sabbath* is a ſigne, *Exod* 31. 17. But not as a ſigne, in relation to a figurative ceremony.

Againe,

Again, the ſeventh *dayes-Sabbath*, which was given to be a ſigne, that God made Heaven and Earth in ſix dayes, &c. was wrought in Tables of ſtone. But the Sabbath, which was given to be a ſigne, that the Lord ſanctified them, was not. Therefore, although theſe Sabbaths were abrogated, it is no argument to prove, the other was abrogated alſo.

Secondly, Theſe men which will have no Sabbath in that ſence, which the fourth Commandement requireth; namely, to abſtaine from ſervile labour on the ſeventh day, doe apprehend, *their ceaſing from ſinne, and growing in grace every day, is the true keeping of the Chriſtian Sabbath, and not ceaſing from labour any one day, if it cannot with conveniency be omitted.*

Anſw. I doe very well approve of a holy walking every day, both for mortifying of ſin, and grouth in godlineſſe; and doe heartily deſire, there may be a daily progreſſe therein by us all. But I muſt tell them, as the truth is, their holy devotion in the way they intend, doth not diſcharge them of any duty that God requireth of them by his Holy Law, the Decalogue, and willing I am that they ſhould know it to. And therefore I deſire to know of them, whether Gods people, before Chriſt ſuffered death, were not to walke holy every day as well as we? If yea, as doubtleſſe they did. But had they omit-

ted the duty of the ſeventh dayes reſt, could they have been ſaid to have walked holy every day? Oh no, they could not. Even ſo it ſtandeth with men ever ſince our Savtours death; for, the ſame Law which bound the Iſraelites to keep a holy reſt on the ſeventh day, bindeth Chriſtians now, as hath been ſhewn, *pag.* 34. 35. Therefore, ſurely men doe deceive themſelves, to thinke they walk holy every day, when they doe directly contrary to the Law of God on the ſeventh day. Yea, I ſay, albeit they cannot find any of the ancient ſix working dayes inſtituted, nor commanded in the Goſpel to be a day for performance of publick worſhip; yet they may find Gods ancient Sabbath in the Law, where he commandeth them to keep the ſeventh day holy unto the Lord, whereon they are not to doe ſervile work, *Exod.* 20. *Deut.* 5. It being ſo, I deſire that we may imploy it in his worſhip and ſervice, and not after our owne wills, either for pleaſure, or profit; but that we *call the Sabbath a delight, to conſecrate it as glorious to the Lord, and honour him, not doing our owne wayes, nor ſeeking our owne wills, nor ſpeaking a vaine word.* This is the Sabbath to be obſerved, *Iſa.* 58. 13. And this let us doe; for, *whoſoever keepeth the whole Law, and faileth in one point, is guilty of all,* Jam. 2. 10, 11. Mat. 5. 19. Yea, certaine it is, *Whoſoever turneth*

away

away his eare from hearing the Law, his Prayer shall be abominable. Prov. 28. 9.

A Conclusion to the Work.

TO resist the duty of the seventh *day-Sabbath*, which God requireth by the fourth *Commandement*. Be not of those which say, the Law of Gods ten *Commandements* is not given to the *Gentiles*: Nor of those which say, *Jesus Christ* hath abrogated the whole *Law*: Nor of those which confesse, the morality of the 1, 2, 3, 5, 6, 7, 8, 9, 10 and denyeth the morality of the fourth: Nor of those which say, every day is a *Sabbath*, and keep no *Sabbath* at all: Neither say thou, what a stir is heare about the observation of a seventh day; as if peace here, and glory hereafter, did consist in a corporall abstaining from labour on the seventh day; and so put off a duty which highly concerneth Gods honour, and thy owne salvation. Therefore know, the duty which thou owest to God, is not onely an abstaining from *corporall labour* on the seventh day; But also an abstaining from all *actions, contrary to the law of God:* as also a holy consecrating it to his service, by *worshipping him* on it, in spirit and truth, as *God by the Gospel* requireth of thee:

Therefore

Therefore be not hasty to reject the duty of the seventh *day-Sabbath*, which *God by his holy Law requireth of thee:* Neither study to raise up *objections* against it, least thou be found a fighter against God; and also become like unto the Scribes and Pharises, spoken of *Mat.* 23. 13. which *shut up the Kingdome of Heaven before men, & refuse to go in themselves, nor suffer them that would enter to come in:* But be of those which have respect to all Gods *Commandements*: and of those which have walked in all the *Commandements* and *Ordinances* of *God* without reproof, *Luke* 1. 6. see *Mat.* 5. 48. Love Gods Law as the Prophet did, *Psal.* 119. 77, 97. and delight in it as the *Apostle* did, *Rom.* 7. 22. and obtaine blessednesse, [*Psal.* 1. 1, 2. *Revel.* 22. 14.] to *justification*, *Rom.* 3. 13. *through faith*, *chap.* 3. 33. *Hebr.* 11. 6.

Finally, There are many men which thinke they know much of God in the Gospel; and that they observing what Jesus Christ requireth of them by it; they performe what duties soever God requireth of them by the Law; and indeed so they did, if they did rightly understand the duties, which Jesus Christ by the Law, requireth of them; but in that they doe not, verily, they come short of the duty of observation of the seventh *dayes-Sabbath*, commanded in the first Table of Gods Law: The duties of which

Table

Table, our *Saviour* in *Mat.* 22. 37. compriſeth into one Commandement, and in requiring obedience to God by it, he doth as ſtrictly command obedience to the ſeventh day-Sabbath, the duty commanded in the fourth Commandement, as he doth require performances to the duties commanded either in the 1, 2, or 3. commandements of that Law; ſee alſo *Mat.* 5. 18, 19. *Chap* 19. 17. 1 *Cor.* 7. 19. *James* 2. 10. Therefore let no man think, that by his love to Jeſus Chriſt in the Goſpel, he doth fulfill the Law in that way ſpoken of, *Rom.* 13. 10. *Gal.* 5. 14.

If he refuſe to perform that duty to God, which Jeſus Chriſt in the Goſpel requireth of him by the Law, (in ſome meaſure:) For, doubtleſs our obedience to the Commandements of God, is the fruit of true love, *John* 14. 15. 21. compared with *Ch.* 10. 30. For thus ſaith the Apoſtle; *This is the love of God, that we keep his Commandements*, 1 *Ioh.* 5. 3. *which thing Jeſus Chriſt did*, *Joh.* 15. 10. Yea, and we are to *imitate him therein*, 1 *Joh.* 2. 6. *Chap.* 4. 17. *And he that ſo doth, in him dwelleth the love of God perfect indeed*, 1 *John* 2. 5. *But he that ſaith he knoweth God, and kepeth not his Commandements, is a lyar*, 1 *Joh.* 1. 10. *What union and communion there is betweene the Law and the Goſpel*, ſee page 20. *And he that walketh in that union, dwelleth in God, and God in him*; *and ſuch a one brings forth*

forth the fruit of the Spirit, Gal. 5. 22. *And where the Spirit of the Lord is, there is liberty*, 2 Cor. 3. 17. *And against such there is no Law to condemn him*, Rom. 8. 1. For indeed it was not made to that end, 1 *Tim.* 1. 9. But yet they are not delivered from the obedience of it, but injoyned to it, *Mat*, 19. 17. *Rom.* 13. 9. *Eph.* 6. 1. 2. 3. 5. *James* 2. 10, 11, 12. But indeed the Law is made for the lawlesse, and disobedient; for the ungodly, and for sinners; for unholy, and prophane, *&c.* 1 *Tim.* 1. 9. as namely, for *Anti-nomians*, and *Anti-Sabbatharians*, and all *Libertines*, which will be above Ordinances, who make their boast, they have nothing to do with the Law, nor the Law with them. I say, (as the Scriptures teach) for such men the Law was made, and it hath dominion over them, although they will not beleeve it, yet surely they will know it, if they repent not of setting themselves against it, and refuse to conforme to the obedience of it, as Jesus Christ in the Gospell requireth of them, *Mat.* 22. 37. for their avoiding of wrath, and obtaining of mercy through faith.

I am sorry for their delusions, and shall not cease to pray for their conversion; *That their sinnes may be blotted out, when the time of refreshing shall come from the presence of the Lord.* That they may be made partakers of that purchased

ſed felicity, by the merit of Jeſus Chriſt, through faith; which hath life without death; peace without trouble, and joy without ſorrow: which unſpeakable bleſſedneſſe, I deſire may be confirmed on all thoſe which love Jeſus Chriſt in ſincerity, *Amen.*

This alſo know, *I am no Jew*, nor inclined to any *Jewiſh opinions*; I ſeek not righteouſneſſe by the Law, but by *faith in the Son of God*, according to the Goſpel. * Yet, I know, I cannot obtaine righteouſneſs by the Goſpel, if I walke contrary to the expreſs duties which God by his Law requireth of me; the reaſon is, becauſe there is no way to bleſſedneſs, contrary to the way of righteouſneſs, *Rom.* 9. 31. 32. *Mat.* 19. 17. which is the Law of Gods Ten Commandements. But if thou knoweſt a way to obtaine ſalvation without it, or contrary to it, declare it: But, if this thou canſt not doe, then conforme to all duties commanded by it, and neglect it not, and have not any diſ-reſpect to any truth in this Subject declared by me, becauſe of any perſonall failing

* *Thoſe opinions are Jewiſh, which lead men to ſeeke Juſtification by the works of the Law, or, by obſerving abrogated precepts, or Jewiſh cuſtomes, or traditions of their inventions; none of theſe I owne, as being of God, or from God. But, as for the fourth Commandement, by which God requireth obedience to the ſeventh day-Sabbath, being one of the ten morall precepes, is of God, and from God, and to obſerve it, is no more Jewiſh, than to obſerve the duties commanded by God, in the 1, 2, or 3. commandements of that Law*

failing which thou maist perceive in me: But th
know, it is in me the manifestation of the word
of truth, made known by the Apostle, 1 *Cor.* 1.
17. *That God hath chosen the foolish things*
this world, to confound the wise. &c. and th
things that are not, to bring to naught the thing
that are; for the foolishnesse of God is wiser tha
men, and the weakenesse of God is stronger th
men, verf. 25. *That no flesh may glory in his pr*
sence, verf. 29.

All Praise to God.

THE

The Authors cited in this Treatise.

stin Martyr.
thanasius.
usebius
crates Scholast.
ugustine.
Calvin.
Tremelius.
Tindall.
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Dr. *Bayly.*
Dr. *Prideaux.*
Mr. *Revet.*
Mr. *Brabourne.*
Dr. *Willet.*
Dr. *White*
Dr. *Hyling.*
Mr. *Bisco.*
The Rhemish Annotation.

A Table to find the principall poin contained in this Treatise. *Viz.*

IN pages 1,2,3,4,5,6,7. *is manifested, that* Decalogue *is morall, and bindeth Gentiles* well as *Jewes, to the duties therein expressed.*

In pages 8, 9, 10. *are* 12 *absurdities, which* follow on the *Assertion, that the fourth comma* ment, *or part thereof, is abrogated.*

From the 12 page *to the* 35. *is mani* ed, *that the observation of the* 7th *day-Sab* is *morall, and we are injoyned to the duty of it.*

In pages 36,37,38,39. *is manifested, that* Church *changed the* 7th *day-Sabbath to the* day *of the week, and why they did it.*

In pages 40, 41, 42, *is manifested the time* the *Church changed it, or neere about.*

From page 43. *to* 52. *is manifested, that our* viour *Christ did not abrogate the* 7th *day-S* bath: *As also, that the first day of the week i* of *a divine institution.*

Pages 59, 60, 61. *manifesteth, that the T* of *the Lords day appertaineth not to the first* of *the week.*

Pages 63, 64. *manifesteth, that every day i* a *Sabbath.*

FINIS.